
Our Paper: Serving the Alternative Community

Periodicals

7-1988

Our Paper 07/1988

Our Paper

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OUR PAPER

A VOICE FOR LESBIANS AND GAY MEN IN MAINE

INSIDE:

Upcoming Events

Organizations

Global Gayzette

Poetry

Remember Charlie Howard July 10

Charlie Howard was an openly gay man who was thrown from the State Street bridge by three local Bangor men. He was killed as a result of being thrown from the bridge on July 7, 1984.

The Charlie Howard Memorial Celebration is held each year in memory of this tragic event to remind people of the consequence of discrimination. The events are sponsored by the Bangor Area Gay Lesbian Straight Coalition.

This year's keynote speaker, Jonathan D. Katz, is a Chicago-based gay activist and community organizer. Katz was a featured speaker at the 1987 Chicago Gay and Lesbian Pride Rally. He sits on the Board of Directors of the American Civil Liberties Union of Illinois. He is currently a doctoral candidate and instructor in the Art History Department at Northwestern University, writing a dissertation on the role of gay subcultural identity in the New York avant-garde of the late Fifties. In 1988, Katz received a Kress Foundation Fellowship and Smithsonian Research Fellowship to continue his work recovering gay history.

Katherine Rhoda is a Maine Singer and musician who plays many instruments. She will entertain at the rally following the keynote.

A Lesbian Gay dance will be held as part of the Celebration on July 9 at the John Bapst Regional High School Gymnasium from 9 pm to 1 am. Admission to the dance is \$5.00.

.....

REMEMBER CHARLIE HOWARD

JULY 10

10:30 Memorial Service Unitarian Church, Union Street

12:00 Noon Lesbian Gay Pride March Downtown Bangor

1:00 PM Rally at Davenport Park, Corner of Cedar and Maine
Jonathan D. Katz, Keynote
Katherine Rhoda, Singer and Musician

CONTACT:

JoAnne Dauphinee
87 Sunset Strip
Brewer, Maine 04412
989-3306



Photo: Elze

MAINE PRIDE MARCH

See Pages 8-9

Tierney Letter Key to House Victory

by Fred Berger

Maine's Attorney General, James Tierney, played a key role in the U.S. House of Representatives' recent passage of the Hate Crimes Statistics Act. A letter in support of the bill, initiated by Tierney and signed by the Attorney Generals of 29 other states, was presented by Cong. Joseph Brennan during debate on the legislation.

The Hate Crimes Statistics Act was originally introduced in Congress in 1987. Its purpose was to address the rising tide of hate crimes such as synagogue vandalism and cross burnings by authorizing the Department of Justice to begin keeping statistics on crimes of this nature. That bill was passed in the House but never voted on in the Senate. This year, after a new committee heard testimony from the National Gay and Lesbian Task Force, the scope of the bill was broadened to include crimes committed because of the sexual orientation of the victim.

Last month's debate on the bill centered on an amendment by Republican Rep. Gekas of Pennsylvania to remove sexual orientation as one of the included categories. Gekas claimed that sexual orientation should not be "elevated to the status of religion and of race and of ethnicity as a criterion for mandating the Attorney General to look into the motivation of people committing crime." He also expressed the fear that the bill might be interpreted as a gay rights bill.

Gekas' position was not supported by others in the House debate. Several Congresspeople cited statistics on anti-gay violence compiled by the National Gay and Lesbian Task Force and local gay and lesbian organizations around the country. They also cited a report from the National Institute of Justice which said: "The most frequent victims of hate violence today are blacks, Hispanics, Southeast Asians, Jews, and gays and lesbians. Homosexuals are probably the most frequent victims."

The Hate Crimes Statistics Act was passed overwhelmingly (383-29 with Rep. Olympia Snowe voting with the majority) with two changes. The words "sexual orientation" were changed to "homosexuality and heterosexuality". In addition, a disclaimer was added which read: "Nothing in this Act creates a right for an individual to bring action complaining of discrimination based on homosexuality."

Tierney's letter was written at the request of his friend, Rep. Barney Frank of Massachusetts. In a letter to Tierney thanking him for his support, Frank expressed surprise at the number of signatures Tierney was able to secure and said: "This was an act of real leadership on your part. Being able to cite the support of 29 of the 50 top law enforcement officers in the country for this bill helped give a lot of my colleagues the courage of their convictions, and the fact that we had this letter was a major reason why we were able to win so



Photo: Elze

big."

Rep. John Conyers, chair of the committee which presented the bill, also wrote to thank Tierney for his assistance. Citing the overwhelming margin of passage he said, "I believe that this overwhelming display of support is the direct result of the help your letter provided in convincing members of the bill's importance as a law enforcement tool to combat hate crimes."

Despite House members' attempts to distance themselves from gay rights, NGLTF saw the vote as a tremendous victory, the culmination of a six-year campaign to obtain a federal response to

anti-gay/lesbian violence. According to NGLTF, the bill marks the first time either Congressional body has passed a bill favorably addressing a gay and lesbian issue.

The Hate Crimes Statistics Act now goes to the Senate where its number is S. 2000. Chances of passage there have been buoyed by the recent release of a new report by NGLTF on anti-gay and lesbian violence in 1987. Using data from 64 groups in 32 states and from the National Gay/Lesbian Crisisline, the report shows an increase of 42% over 1986 of anti-gay/lesbian harassment and violence.

Our Paper: The Next Generation

When life is the darkest, a ray of hope appears. And so with *Our Paper*. Last month it appeared to many of us that this issue would be *Our Paper's* last. At Symposium we announced a June 7 meeting for new members, but some of us doubted that much would come of our plea for help. Surprise! The meeting was attended by fourteen men and women, most of whom - even after our repeated use of the word "commitment" - expressed great enthusiasm for the paper and vowed to commit (that word again) themselves to helping the paper to continue publishing. In a very honest exchange the new participants discussed their interests and how much time and energy they could spend. The result: a new generation of *Our Paper* staffers.

So, for now *Our Paper* will continue its regular monthly schedule of publication. Changes may occur in style and content, but that remains to be seen. Because we have always made our decisions collectively the paper has been a very direct reflection of the personalities in the group at any given time. Thus new people will mean a different paper.

A word about the three collective members who are leaving; Diane Elze, Brenda Buchanan, and Bruce Smith. All three have been core members of the collective for at least three years. All three have shown a steady, heartfelt commitment (yup!) to the paper. We could devote pages to describing what each has accomplished for *Our Paper* - and for our community - but a few lines will have to do.

Diane was one of the founding members of the *Our Paper* collective which began meeting at Our Books in May of 1983. She has always been at the heart of the organization. Undeniably a strong presence, she has always listened to others and encouraged the timid to express themselves. Her political acumen has allowed *Our Paper* not only to report on events but to analyze them and put them in the perspective of our community's history. With her ability to focus on the core of an issue she

created forceful editorials that expressed the feelings of the entire collective and often the entire community. Her skills as an interviewer allowed us all to know more intimately many of our community's leaders.

Brenda is the only professionally trained journalist to serve on the *Our Paper* staff. What she taught us amateurs is immeasurable. She unselfishly and patiently shared her skills with us all. She helped to upgrade the quality of our writing and taught us many of the technical pointers - like how to spell - which she learned in journalism school. Brenda's professionalism served us all well when we dealt with some of the difficult ethical and philosophical questions which have come up over the years. With a rationality that belied her passion Brenda helped us through some of our most difficult times.

Bruce was also one of the more rational elements in our collective psyche. When discussions got too hot and heavy it was often he who brought us back to a clear view of the issues at hand. His quiet steady manner had a calming, stabilizing effect on us all. Because Bruce did not often write articles he is not as well known as some of the other OP celebs, but he has always been there behind the scenes with an unrelenting commitment to quality. With his incredible organizing ability Bruce has seen to many of the details of production which others often overlooked. In the past year Bruce has shown us his previously concealed graphic skills. He redesigned our logo and section headings and has guided our layout work toward a crisper, cleaner look for the paper.

We hope the above haven't sounded like obituaries. We know our dear friends' love for *Our Paper* will not allow them to entirely extricate themselves from the paper's tentacles - and we secretly hope they will return someday. Whether they do or not, Diane, Brenda and Bruce have laid the foundation on which the new members will create the continuing saga of *Our Paper*: The Next Generation.

LETTERS

Dear *Our Paper*

I was deeply offended by the article written by Ms. Gillian Gatto which appeared in a recent issue of *Our Paper*. In her article, Ms. Gatto stated that AIDS is a disease of choice, that lesbian women should not concern themselves with the men and women who have the disease, and she implied that AIDS is a consequence of the inherently destructive behavior of all men.

Many lesbian women have shown enormous compassion in dealing with their brothers who have AIDS - they should be applauded for their efforts, not denigrated and chastised. Moreover, homophobic violence sparked by the fear of AIDS has been inflicted upon lesbian women as well as gay men. If lesbians and gays don't stand together against the tide of anti-gay hysteria, we will all be swept away in a wave of homophobic violence and legislation.

And AIDS is not a repercussion of sexist behavior, it is an illness. AIDS isn't a judgement visited upon us, a notion which delights evangelical bigots - a notion which seems to delight Ms. Gatto. We should all offer our support to those who are living with AIDS, and remember with love those who have died. Their bravery and integrity in the face of this disease is something from which we can all learn.

Using this illness as a justification for an anti-male philosophy is as reprehensible as using it to justify religious intolerance. Ms. Gatto, while you are entertaining

yourself with your feelings of moral, philosophical superiority, and with the deaths of individuals with whom you are oppressed, you might remember that homophobia, sexism, and heterosexism are all intrinsically linked. By choosing to attack lesbian women who oppose homophobia and gay men who have AIDS, you have aligned yourself with the misogynists and homophobes.

I hope that one day, Ms. Gatto may contribute an article which celebrates the beauty and bravery of our love, rather than further assailing us with homophobic garbage masked as pseudo-separatist philosophy.

James Melanson

To the readers of *Our Paper*:

Today, June 11, the KKK tried to hold a march and rally in South Portland. There were enough people protesting their presence that they were forced to leave without marching or rallying. The issues they were planning on addressing were the increasing numbers of queers and Cambodians in the Portland Area. Nobody seemed to know about the planned march until the evening of June 10. I heard a brief thing on the radio that evening about it. I called a radio station to get more information regarding where and when the march was going to take place. I then started calling friends to mobilize the lesbian and gay community to come out and protest the klan's presence.

OUR PAPER

P.O. Box 10744 Portland, Maine 04104
(207) 773-2294

PURPOSE

OUR PAPER is published monthly by the OUR PAPER Collective, P.O. Box 10744, Portland, Maine 04104. The purpose of OUR PAPER is to serve as a voice for lesbians and gay men in Maine. We wish the newspaper to be a source of information, support and affirmation, and a vehicle for celebration, by and for members of the lesbian and gay men's communities. We want the paper to reflect our diversity as well.

EDITORIAL POLICY

We will consider for publication any material that broadens our understanding of our lifestyles and of each other. Views and opinions appearing in the paper are those of the authors only.

We request that all material submitted be signed and include an address and/or phone number so we can contact the author if editorial revisions need to be considered. We reserve the right to edit unsigned material as necessary. Within the pages of the newspaper, articles can appear anonymously, upon request, and strict confidentiality will be observed. No revisions or rejections of signed material will occur without dialogue with the author.

Even though our editorials are initialed, they represent the opinion of all collective members.

We welcome and encourage all our readers to submit material for publication and to share your comments, criticisms and positive feelings with us. Remember, OUR PAPER is Your Paper!!! Deadline for each issue is the 10th of the month.

SUBSCRIPTIONS

Subscriptions are \$12 for one year (12 issues), \$20 for two years and \$25 for three years. Make checks payable to OUR PAPER.

OUR PAPER PEOPLE

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Rob Williams, Advertising Coordinator
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Pam Gordon

DEADLINES

Our Paper deadlines for the August issue

- articles, announcements, calendar July 12
- advertising (camera ready) July 22

Wanting to reach as many of us as I could, I thought of calling the local queer bars and cafes and ask that announcements be made or notices be put up somewhere so that more people would know that the klan was coming specifically to trash us, and what some of us planned to do in response.

Entre Nous, The Underground, and Blackstones were all very supportive and agreed to make announcements and try to let the lesbian and gay community know what was being planned. Woodford's Cafe, however was totally unsupportive. The man I spoke with, whose voice I think I recognized as being the owner of Woodford's, refused to get involved in a political situation he didn't know anything about. I gave him what information I had and quoted my sources, one of which was MPBN Maine Things Considered and asked if he could just put a notice in the bathrooms so people would know that this was happening. He again refused claiming that if this were

going to happen he would have read about it in the papers. I told him I couldn't fucking believe his attitude and asked if he would contact the radio station and confirm what I had told him and then put up a notice. He said he didn't want to get involved and hung up on me.

I would like to ask other lesbians and gay men to join me in a girlcott of Woodford's Cafe. I think that, in response to his lack of support of the lesbian and gay community in this situation, it would be effective for us to refuse to support him with our lesbian and gay money. I know that it is asking a lot of ourselves to stop going to Woodford's. But do we want to let him get rich off us while he is unwilling to give minimal support to our struggles against the KKK, an organization whose members want to see us dead.. Silence=Death.

Ana R. Kissed

Dear Folks at *Our Paper*,

I was glad to get your "Dear Reader" appeal noting that our MLGPA subscription is expiring. I don't know whether paying up those dues will bring another renewal, but even if so I think it's about time we sent you all some money—hell yes, you are read and appreciated!

Out here in the boonies, many of us long—past—college and/or no—longer—cruisin' dykes and fags just don't make that long drive to a gay bar where *Our Paper* is free for the taking. At one Symposium, I can recall that, I voiced my complaints about this to some of the staff—why the fixed subscription rate, why should I subsidize the bar patronizing readership, etc.

Now, just a bit older and far wiser, I realize that some people's opportunity to drive across town to go dancing and get a free copy of *Our Paper* does not a) diminish the paper's value to me (a bargain at the "reduced renewal price of \$10 a year"); where else can one get so much for \$10? or b) make me want to move back to the city.

And so yes, here's \$10, along with my best wishes. You are all doing a great job! The paper provides a forum for diverse points of view, and seems to have a good balance of men's and women's interests/issues—I would add that these categories do not need to be mutually exclusive, that I am interested in men's issues as well as women's, and I support coverage of AIDS—as well as remarkably good geographic diversity (Thanks to all those outlying contributors). Not only the local (Waldo County) notes catch my eye; I read them all. The only suggestion that comes to mind is one element I do find in some of these columns—humor! More of it!

Thanks, E.

Dear *Our Paper*,

I came across the following article in a men's magazine called *Changing Men*.*

In his opening address at the Lesbian/Gay Symposium, Eric Rofes mentioned the need to support our leaders, even when we may not agree with them. John Stoltenberg has been a leader in our movement for close to fifteen years. He certainly deserves our respect for taking on controversial issues with creative intelligence. At the closing address of the symposium, Sue Hyde talked about one way to deal with sodomy laws, which make certain homosexual sex acts criminal. What follows, in part, is a suggestion for an alternative approach, one which would go after the root of our problem, as well as the branches. Think about it. Let's keep the dialogue going.

Paul B. Seidman

*The article referred to appears in the Spring/Summer 1988 issue.

Dear *Our Paper*

The New Hampshire Citizen's Alliance for Gay & Lesbian Rights should get its own act together before they go blaming the State of New Hampshire or anyone else for its self-admitted ineffectiveness in carrying out its \$22,000 federally funded, state administered Aids Education Contract.

Paul F. Emery, spokesperson for the Gay Men's Social Association stated that C.A.G.L.R. Aids Education Committee has done nothing to reach Gay Men in Central and Northern New Hampshire with the state funds they were granted for this purpose. In fact, the only contact from C.A.G.L.R. to G.M.S.A. was made in October of 1987 requesting that our group set a date in January of 1988 for them to present an Aids Education Program—a date was agreed on but they failed to deliver. Their inability to produce the agreed-on program was valid but the Committee did not even bother to offer an alternative, so we found ourselves with 30 in attendance and no program.

Emery stated that in applying and accepting the Aids Education Grant, C.A.G.L.R. assured the Governor and Council that the funds would be spent in all the areas of the state. We are not aware of any of the funds being spent in Central and Northern New Hampshire.

What is even more puzzling is that in their recent "Breathing Space" newsletter the Alliance's Aids Education Committee reported that "the money has already been spent on ads and salaries," and if that is the case than our group would like to know just what "ads," and where they were placed, and what salaries were paid and in return for what services, since our group has had to rely totally on Aids Education Programs from the Greater Portland area.

Because of these questions and its lack of visible efforts in Central and Northern NH, C.A.G.L.R. has very little credibility with our membership and we oppose the granting of any further funds to its Aids Education Committee until such time as they render an account as to why they have totally ignored those that they agreed to serve in this area.

GMSA (Gay Men's Social Association)

To *Our Paper*,

We recently spent a weekend in Ogunquit, Maine and had a very enjoyable time, except for a disturbing experience at the dance bar, The Club. Two women were in line ahead of us and as they came up to pay the cover charge, the person at the door announced that it was necessary to show two forms of ID to get in. The women were asked to go back to their hotel or car and get another form of ID. When they said that they had no other forms of ID, they were made to sign in and have their signatures

checked against their driver's licenses. We were next in line and only offered our driver's licenses and were told to go right in.

We considered the fact that we might have looked older than the two women who preceded us, despite our feeling that we were in the same age group. We did notice a sign in the entrance stating that a "women's bar" was located only 20 minutes away. We overheard a woman complaining about receiving the same treatment at the door. We spoke with her and told her what we had observed when we entered the bar. She said that she would talk to the bar's owner, as he might not be aware of what was going on (kind of like President Reagan).

We hope that this sexist discrimination was only an unfortunate incident initiated by an individual, and not bar policy. Either way it must stop.

Yours Truly,

Robert A. Biddleman

Daniel L. Sullivan

West Hartford, Connecticut

To *Our Paper*

Portland Friends Meeting has had occasion in recent weeks to consider the request for our support of the Gay Pride March to be held on May 28th, and to give thoughtful attention to some of the issues the gay and lesbian community brings before us.

While there is diversity of viewpoint among us regarding homosexuality, as Quakers we share a deep concern for the rights of all people. The theological foundation for this concern is our belief there is that of God in each person.

Consequently, at our most recent Meeting for Business we were united around the following minute: "The Portland Friends Meeting supports the 1988 Gay Pride March and stands with the gay and lesbian community in its struggle for human and civil rights for all people regardless of sexual orientation."

We hope there will be widespread understanding and support of this event.

Mary A. Hillas, Clerk

Portland Friends Meeting

MAKE THINGS HAPPEN!

Our Paper seeks a person to join our advertising sales staff as a part-time representative focusing on new business development.

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Responsibilities include actively soliciting and maintaining ongoing relationships with new advertisers via the telephone and in-person sales calls as well as providing regular assistance to advertisers regarding ad placement, copy, and design.

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Send a letter to: Rob Williams

Advertising Coordinator

Our Paper

P.O. Box 10744

Portland, ME 04104

RETREAT AND CELEBRATE WITH ML/GPA

Celebration/Lobster Feed September 11

First Annual ML/GPA Celebration and Lobster Feed will be held on Sunday, September 11 at 1 PM at Blueberry Cove Campground. Cost of \$15 includes lobster and all the fixings. Write to ML/GPA, P.O. Box 232, Hallowell, ME 04347 for more information.

Retreat August 19-21

ML/GPA Annual Retreat will be held the weekend of August 19-21 in New Sweden. Bring camping gear. Sorry, no pets. Call Northern Lambda Nord at 498-2088 for more information.

To My Friends, Both Jewish and Non-Jewish, Regarding My Support for Jesse Jackson

by Sadhbh Neilan

My support for Jesse Jackson has troubled some of my friends. That I could support someone who has been anti-semitic has been painful for them to accept. Their misunderstanding and disappointment has been similarly troubling for me. I feel the need to clarify my reasoning and my current position. At the very least I want to show that this was a very difficult decision for me to make, and that in doing so I have not abandoned my Jewish friends.

For a long time my distrust of Jesse Jackson's prior history of anti-semitism kept me from supporting the man who is otherwise recognized as the outstanding progressive candidate of the day. About nine months ago, somewhat mollified by his apologies but convinced that he had changed, I decided to support Jackson.

In supporting Jackson it is not my intention to sacrifice the interests of the Jewish community to the greater good. My allegiance to my Jewish friends is not negotiable. I support Jesse Jackson because I believe he has understood not just the political but the moral folly of anti-semitism. My continued support of Jackson is contingent on the accuracy of that understanding. Here is an account of how I arrived at my decision.

There are, I believe, two major indictments of Jesse Jackson in relation to anti-semitism. I will first deal with the charge that Jackson is personally anti-semitic as is evidenced by his much reported 1983 reference to New York City as "hymietown" and the fact that prior to 1984 he welcomed the support of Louis Farakhan.

In his 1984 "Be patient, the Lord is not finished with me yet" speech before the Democratic National Convention, Jackson acknowledged his past anti-semitism and begged forgiveness. Many Black leaders were appalled that, having finally secured one of the highest political honors ever won by an Afro-American, Jackson chose to use the podium to apologize to those he had wounded, either directly or by example. When Jackson chose to use his great opportunity to speak to the nation to make a public confession of bigotry and plea for forgiveness, I was convinced of his repentance.

On reading an interview with Barry Commoner which appeared in The Village

Voice, in 1987, I became further convinced that Jackson's contrition was genuine and not merely strategic. He spoke of growing up in the fifties in a culture that was virulently anti-semitic. He commented on the virtual impossibility of growing up in a society and not imbibing the prejudices of that society. Jackson said he absorbed anti-semitism in his youth just as many young people today absorb racism, homophobia, or other forms of prejudice and intolerance. In the course of the interview Jackson, after admitting his erstwhile prejudices, goes on to say that whereas it may be difficult to resist prejudice, action predicated on prejudice is intolerable.

The second charge against Jackson relates to his policy on Israel. Prior to 1984 Jackson met and embraced Yassir Arafat and called for negotiations with the P.L.O., whom he called the true representatives of the Palestinian people. Most of the rest of the world agrees with Jackson that the P.L.O. are indeed the true representatives of the Palestinian people. Whether we like them or not, as Jackson very recently said, we must speak with "the enemy" if we wish to have peace. Nevertheless Jackson's embrace of Arafat showed a marked insensitivity to Jewish and/or Israeli concerns.

In the wake of the New York primary, when Jewish voters preponderantly rejected Jackson, the Jackson camp has further moderated its call for a Palestinian homeland by saying that negotiations on this question could only proceed following Palestinian recognition of Israel's right to exist.

I believe Jesse Jackson is being remarkably courageous and constructive in criticizing the American foreign policy of "Israel, right or wrong!" Over time the Israeli government has moved distressingly to the right, shockingly so in recent years. Horrors have been perpetrated in the name of Israeli security. It is a mistake to interpret the official U.S. reaction of silence as unconditional support for Israel. Relations between the two countries are much more complex. Israel is the one secure U.S. ally in the oil rich middle-east. Israel is largely dependent for its continued existence on U.S. financial and military aid and, as we know from the Iran/Contra hearings, Israel has been used as a conduit for U.S. arms to Iran, the contras in Nicaragua and the current government of South Africa.

Jackson is correct in his dogged insistence that peace in the middle east will inevitably require negotiating with the P.L.O.. However, like many familiar with recent world history, I fear that Jackson does not understand the special character of the Israeli state; i.e. that if it were not for Israel, Jewish people worldwide would have no guaranteed sanctuary. This is the central fact I wait to hear Jackson clearly acknowledge.

Further, the tendency of commentators on the left, including the Jackson camp, to romanticize the character of the fundamentalist Muslim support for Arafat is vastly irritating, especially given recent Iranian history.

Clearly on this question Jackson is far from perfect, but then politics rarely offers us flawless candidates. What is necessary in a candidate for public office is that she/he should have a willingness to acknowledge prior mistakes. I believe in Jesse Jackson's demonstrated ability to learn and his capacity to resist remaining rooted in error, otherwise I would not support him.

I do not believe that in supporting Jackson I am sacrificing Jewish and/or Israeli interests to the greater good. My view is shared by many people, both Jewish and non-Jewish, who care deeply about this issue yet nevertheless work for Jackson.

Why we support this candidate is captured in this description of Jackson on the campaign trail, as reported in The Nation, 4/16/88:

"We work every day," he reminds the crowds, which invariably respond with knowing assent. "And we are still poor. We pick up your garbage; we take care of your children, we empty your bedpans, we sweep your apartments; we work every day. We cook your food, and we don't have time to cook our own. We change your hospital beds and wipe your fevered brow, and we can't afford to lie in that bed when we get sick. We work every day." He does not merely see the poor as victims, he calls them to struggle for their rights.

Jackson speaks for the poor, the handicapped, the discriminated against, the exploited, the undervalued in this society—and he demands equity. It is this moral demand of Jackson's rather than any specific stand that makes me work for his candidacy. It is also this moral demand that further convinces me that he can rise above the anti-semitism of his earlier days.

Jackson has repeatedly said that we must turn from a climate of greed and self-interest to an ethic of caring and sharing. He has called for the unity of all the progressive forces in this society to combine to make this world a happier place for even the least of us. I want to be part of this great coalition. I want my Jewish friends, from whom I have learned so much of my politics, to be part of this coalition too. Yet, by and large their recent history requires that they watch and wait. I understand. I should like them to understand that though I am working for Jackson I am watching too.

Make History: Join the Adopt-A- Library Project

Five years of *Our Paper* will be transferred to microfilm in December of this year. Why? To preserve forever the last five years of Maine's gay and lesbian history.

Our goal is to have *Our Paper* microfilm reels in as many libraries in the state as possible so Maine's recent gay and lesbian history can be accessible to all.

For only \$15, you can adopt a library. Choose the town you grew up in or the town you came out in. Adopt a library to celebrate a friend's birthday, your anniversary as a couple, or to memorialize a loved one. We'll contact the library in the town of your choice. Use your name or be anonymous.

Our Paper will publish a running list of

towns and libraries that have been adopted. As of June 14, 1988, *Our Paper* is pleased to announce that the following libraries will be receiving copies of *Our Paper* on microfilm as part of this Adopt-a-Library project:

Bangor Public Library from Phil
UM/Orono Fogler Library from Rob in memory of Robert who lived 28 courageous years

To adopt the library of your choice, interested individuals and groups should send \$15 along with the form below to:

Adopt-a-Library
Our Paper
P.O. Box 10744
Portland, ME 04104

ADOPT-A-LIBRARY PROJECT

- ☐ I'm sending \$15 for the purchase of one microfilm reel (five years of *Our Paper*) to:

Adopt-a-Library
Our Paper
P.O. Box 10744
Portland, Me 04104

I'd like to adopt _____ library in _____ (town).

Choose one of the following:

- ☐ Please acknowledge my donation to the library and in *Our Paper* with the following words (for example, "In celebration of 3 wonderful years, Jane and Sarah"):
- _____
- ☐ Please do not acknowledge my donation to the library or in *Our Paper*. I prefer to remain anonymous.

**Heads
Will
Turn**

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HUMAN DEVELOPMENT CONSULTANTS

The Congress Building
142 High Street, Suite Six Twenty-four
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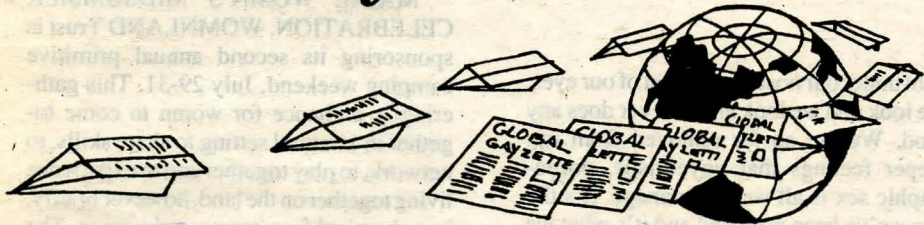
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Global Gayzette



Hundreds March for Gay/Lesbian Pride in Iowa

Lesbian/Gay Dems Act on Olympics

The National Association of Gay and Lesbian Democratic Clubs today released a copy of a letter sent to the US Olympic Committee in response to their request for NAGLDC support for a US Olympic bid. The letter explained NAGLDC's refusal by saying, "We would like very much to participate in this effort—as Olympic supporters and as American citizens, we view the prospect of the Winter games in Anchorage as an exciting one. But we simply cannot support this effort because of the Olympic Committee's blatant homophobia."

The letter, which was sent to members of Alaska's Congressional delegation as well as 1988 US Gold Medal winners, demanded that the committee take action to reverse its position proscribing the use of the word Olympics by organizers of the Gay Games. It noted that, "the Committee has forced gay and lesbian athletes, through costly court action, to refrain from using the word Olympics in describing the Gay Games. This action has not been taken against others, like the Special Olympics, and thus shows all too clearly the prejudice of Olympic organizers."

NAGLDC has not yet received a response to this letter.

Vermont AIDS Legislation

The Vermont Senate voted to outlaw discrimination against people infected with the AIDS virus.

The bill, which won preliminary approval on a strong voice vote, would prohibit employers, health providers and schools from requesting an AIDS antibody test as a condition of employment or admission.

Although Vermont's AIDS caseload is one of the lowest in the nation, supporters said the bill would be necessary to prevent discrimination as the number of cases increases in the next few years.

Under the bill, employers could not fire a person who had tested positive; hospitals could not refuse to admit that person; and schools could not dismiss a student infected with the virus.

The Senate is expected to debate another bill later in the session that would temporarily ban health insurers from testing for AIDS before a policy is issued.

Terje Anderson, director of Vermont CARES, a Burlington-based, non-profit organization that offers AIDS education and support services, said discrimination against people infected with the virus is not uncommon in Vermont. Anderson estimated that 1,000 Vermonters are infected with the virus causing AIDS.

"We have had people be fired after they tested positive," Anderson said. "We've had doctors and dentists refuse to treat them."

Lesbian/Gay Dems Act on Olympics

DUBUQUE, IA—Nearly 600 lesbian and gay activists and their supporters marched in the Dubuque (IA) Second Annual Gay/Lesbian Pride March in what one organizer called "a dream come true." Marchers poured into Dubuque on April 30 from the Upper Midwest, with busloads coming from Madison, Wisconsin and Minneapolis, Minnesota. Other cities represented were Milwaukee, St. Louis, Chicago, Des Moines, Iowa City, Janesville, Atlanta, New York City, San Francisco, Miami, and Washington, DC.

March organizer Stacey Neldaughter told the cheering crowd, "They said it couldn't be done. They said Dubuque can't be changed, but we will change Dubuque. This day is a dream come true for me."

Neldaughter reminded the crowd of the terrifying events at the first pride march, held on September 19, 1987, in which 30 marchers were pelted with obscenities and eggs by about 300 angry counterdemonstrators while local police watched. This year's marchers were heckled by a few observers, but Dubuque police officials adequately staffed the event and discouraged any outbreaks of violence.

Police reported that 16 eggs were confiscated during the day. One man was arrested and charged with disorderly conduct for an egg-throwing incident at last year's march and was also charged with carrying a concealed weapon at this year's event.

Rep. Tom Jochum (D-Dubuque) addressed the rally, condemning acts of violence against lesbians and gay men. "I stand here before you today calling for an end to violence and an end to discrimination because I believe in justice. The Constitution is not negotiable."

NGLTF Privacy Project Director Sue Hyde told the crowd, "We gather in Dubuque today so that none of us, not one lesbian and not one gay man, ever again feel afraid to walk this city's streets. We have come to Dubuque to challenge it to be the best city it can be and to recognize and welcome its lesbian and gay citizens. We will return to Dubuque every year until we no longer need to."

The Dubuque Human Rights Commission has agreed to consider amending the city ordinance to ban discrimination on the basis of sexual orientation. Commission chairperson Ken Hindman said in the Des Moines Register, "It's a tough problem all over Iowa. There's a real need for good workshops on homophobia."

REGIONAL REPORTS

Queer News From the Peninsula

by Lynnsey

West Sedgwick—Being hearing impaired, I think a lot about listening. How to listen to maximize my hearing ability is by now second nature. I know where to sit, the kind of lighting I need (to read lips) and to always face the speaker. I have to be well rested and able to concentrate to follow a conversation. Listening is never something I take for granted.

Beyond the physical aspects, being a conscious listener is important to me. I want to rejoice in the diversity of my gay and lesbian community, even when opinions differ and assumptions are challenged. For me, being a warrior means to honor the many voices of my brethren while walking in step with my own. This isn't easy. For too long I had to be "right," my opinion the only correct one, to feel worthy and safe. As I became empowered through the women's movement and less defensive, as the voices of my sisters and brothers grew stronger, I found that by listening and learning, I could understand many new worlds.

There is a step, though, between hearing someone's words and truly understanding another by assimilating their words into my consciousness. It's a step of self-challenging when I openly look at my old ways of thinking and decide if they are compatible with the new information. I think this is how insight evolves. The difficult times are when I react like a cornered

Amazon, when a button gets pushed and all my old patterns come to the fore. Sometimes I am legitimately in need of self defense, while other patterns are old survival skills no longer necessary. I am learning the difference and setting my own boundaries.

The thoughts on listening come after the Fifteenth Gay and Lesbian Symposium held last weekend in Portland. There was lots of talking and sharing and, I hope, good open listening. We are in a very challenging time. Whether or not we can hear all the members of our community will determine how effectively we survive and thrive. We have to remember that not everyone is political and that being political has different meanings. Legislative work within the system is only one way of activism. Many do not wish to work in mixed gender groups; Separatism is a viable alternative. Not everyone has the privilege of race, education, economic status, or physical ability to open heavy doors.

I had a great time at the Symposium. The organizers did an excellent job. For the most part, I felt I could listen and was heard. I did miss my physically challenged sisters and brothers. I felt happy to be a dyke in Maine. We are unique in our unity and strong in our convictions. We are, simply, wonderful! That's the opinion from West Sedgwick.

Lesbian Week: Sappho's Sisters Celebrating Wholeness

The Rev. Rose Mary Denman, a Unitarian Universalist minister, Lesbian, and Feminist, who in the summer and fall of 1987 was involved in the controversial church trial with the United Methodist Church in which she was an ordained minister accused of living a life-style unbefitting clergy, will be co-coordinating an adult camp week for lesbians from August 20-27 at the Unitarian Universalist Camp, Ferry Beach, in Saco, Maine. Working with Rose Mary will be her lover, Winnie Weir.

This conference is an opportunity for Lesbians to come together for seven days of laughter and learning, relaxation and regrouping, ritual and revitalization. Our week together will focus upon wholeness, and will include discussion and activities on the six elements contributing to wholeness: the physical, emotional, social, spiritual, intellectual, and sexual. This is an opportunity to explore how we can nurture ourselves and each other toward whole-

ness as we participate in discussion groups, play, dance, do woman ritual, journaling, meditating, and just plain having fun. We will experience Tai Chi, Native American and WICCA rituals (including a sweat lodge), a Senior Prom revisited, discussion groups led by professionals in the area of gynecology, nurturing our bodies and spirits through the food we eat, and wholeness - emotional and spiritual self-care.

This is a camp open to all people, and one does not have to be a Unitarian Universalist in order to attend. Your life-path and spirit journey will be honored and respected. This is simply a week for Lesbians to have fun, relax, and get to know one another.

If you are interested in attending this camp week and would like more information concerning cost and registration, please write to: Ferry Beach Park Association, 5 Morris Avenue, Saco, Maine 04072. It would be helpful if all registrations are confirmed by August 1st.

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Pornography and Intimacy A Conflict of Interest

© 1988, by Paul B. Seidman

David, a gay man about 30, sits on his bed, penis in hand, going through a pornographic magazine. He has been feeling lonely a lot over the course of the day, though he has not so identified his feelings. As he flips through the pages, he searches for that look, that angle, that expression, that cock, which he has learned to associate with what he needs for orgasm to happen. He hopes that using the pornography will allow him to escape his loneliness.

His dreams are filled with enigmatic messages about the meaning of the penis, and scenes of passionate, terrifying sex with other men. But he has no code book and his messages drift off uninterpreted. Deep down he knows that he is afraid of self-discovery, afraid to find out that someone he is with is as vulnerable as he is, and as ignorant, as deceived about the world. To go after the truth would mean risking safety and invulnerability. He would have to break out of the assigned identity and move into the void, where there are no rules and regulations, only his feelings, raw and intense. If he moved toward another from that place he might lose himself all together, be absorbed into the cosmos, discover the depths of his despair and the outer limits of his capacity for ecstasy. Communion might happen.

He has looked into many men's eyes, on the street, in the bars, and he has seen their hard glare, their cool stare, unknowingly revealing glimpses of desire and need so strong that he moves away quickly before the hard stare becomes hard sex, between men too afraid to get onto the mattress and search for as long as it takes until they discover who they are.

David feels an enormous sadness about the silences which surround gay men and sex, silences which prevent him from figuring out why, all too often, sex, with himself or another, leaves him feeling so empty, so alienated, so intensely lonely. He has been told how heterosexual men are supposed to have sex, it is his model, it becomes what he does when in bed with another man. He searches in quiet desperation for something from the "act" of sex that seems determined to remain hidden; he moves from male body to male body, finding pleasure (if he's lucky) without joy.

To look into the eyes of a man is to see into him, to know whether he believes himself only a man, culturally shaped, politically programmed, socially accepted. To look into one's own eyes is to risk

finding out the same information. And whenever men get together for sex they reveal to one another the extent to which they are capable of transcending the heterosexual male model.

This dominant heterosexual model gets into our skin, soaks our psyches, and makes violation, degradation, and humiliation, or just using one another as masturbatory devices, feel like a good time. We come to believe (pun intended) this is what will set us free. But freedom follows justice, it cannot exist without it, even though we desperately pretend it can. What we think is setting us free is really imprisoning us; there are far too many gay men who feel trapped inside their sexualities — addicted to porn, to voyeurism, to sexualized violence, and to sex without feeling. And though we struggle to escape this fucked-up world hoping to find a brief respite while being sexual with another, despair is usually what awaits us, because the world has followed us into bed.

Gay pornography (magazines, books, films, and videos) teaches us how to have heterosexual sex, sex rooted in profound self-alienation and lack of empathetic connection to the one with whom we are supposedly "making love." The porn films, in particular, seem so filled with gay self-hatred that it's a wonder gay activists haven't gone after the primarily heterosexual men who are making and distributing them. The sex that is had in gay porn films seems to suggest that sex is real when the people having it are completely unreal, and use each other to get off, in or on. There is no caring relationship between the men, there is no intimate communication.

Far too often there is an agonizing silence between men in bed. We don't know what to say, what to express, because we don't trust what we feel, we have been told that if we're not having a fabulous time sucking and fucking, now hopefully with condoms, that there must be something wrong with us. We must not be gay. Gay men are supposed to love having either the kind of sex that heterosexual men often perform on women in their lives or the kind of sex many heterosexual women endure with heterosexual men. We're supposed to be satisfied with sex that is voyeurism and objectification, domination and submission. Many of us have learned how to get turned on by not being present, fully, in sexual situations; we watch ourselves or others having sex and we get off on the watching, on the performance taking place

right under our noses or in front of our eyes. We look and we look and it never does any good. We are so far removed from our deeper feelings that voyeuristic, pornographic sex is all we can manage. It's the role we've been assigned and it's what we have to fall back on when the fear of being real with someone or ourselves floods up in us. Gay pornography suggests a way to have sex that has nothing to do with intimacy and everything to do with being a man, trapped inside a gender identity filled with self-alienation because the gender identity is inauthentic. If we moved beyond the heterosexual model we might learn all that has been kept from us about what it means to be authentically ourselves, not men, not masculine, not feminine. Together we might discover ourselves in each other's arms, and find intimacy so complete that the thought of ever being so alone as we once were would seem an unbearable anguish.

I desire a world in which we are all encouraged to know ourselves, our uniquenesses, who we are that no one else is, and to share that person with others, erotically and otherwise. But until such a world exists, and I assume I'm not alone in desiring such a world, we will have to figure out how to be with each other in ways that move us beyond the heterosexual model, beyond acting like a man so that sex can happen. It's ironic that we use the term "I'm coming" when so many of us never really arrive. Sweat soaks our sheets, semen spurts out of our bodies and once again we are lost to one another.

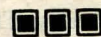
We need to help each other figure out our lives and the forces which oppress us. Part of this involves digging up the lost memories, finding the places in our pasts where we learned how not to be ourselves, places where we learned to equate self-worth with manhood, sex with violence. We need to uncover, recover, and discover ourselves, and learn new ways to be together and alone. We need to experiment with sexualized justice and equality, eroticized compassion and intimacy. We've got to try so that those among us who are silently searching for another way of being can have hope with joy, as we all await freedom.

P.S. For a fascinating discussion of the meaning sex can have between gay men see chapter 4 (Communion, pp. 47-61) in *Intercourse*, by Andrea Dworkin.

See also "Uses of the Erotic: The Erotic as Power" in *Sister Outsider*, by Audre Lorde.

ANNOUNCEMENTS

MAINE WOMN'S MIDSUMMER CELEBRATION. WOMNLAND Trust is sponsoring its second annual primitive camping weekend, July 29-31. This gathering is a chance for womn to come together in a natural setting to share skills, to network, to play together and to experience living together on the land, however briefly, in a chemical free, womn-only space. The weekend will feature workshops to provide a forum for sharing the breadth of womn's experience and knowledge, a bazaar area for craftswomn and service providers, a games area, and night events which will include fire circle, music, singing, dancing, story-telling and magic-making. Space is limited so womn are encouraged to register early. Pre-registration fee is a sliding scale \$25-35. (\$35.00 gate fee after 15 July). There is no fee for minor girl children. If you wish to facilitate a workshop or do a presentation send SASE to Carol, Gathering Ground, Dexter 04930. For more information, bazaar area application, or to register please send business size SASE to WOMNLAND Trust, P.O. Box 55, Troy 04987. The weekend-long celebration will be held on the 60 acres known as Gathering Ground in Dexter.



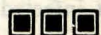
Second Annual New Hope Hike Trek on the weekend of August 27 and 28. Bikers will enjoy both coastal and countryside routes for two 50 mile days in the Midcoast area. One hundred bikers are hoped for.

The Trek begins at Midcoast Community College in Thomaston with registration at 8:30 AM on Saturday, August 27th. Saturday night will be spent at Tanglewood 4-H Camp in Lincolnville with supper and breakfast provided. The Trek ends on Sunday afternoon at Tanglewood with a picnic at 3:00 pm.

New Hope for Women is a non-profit domestic violence project in Midcoast Maine. Trek participants must raise \$250 in pledges to enter this event and funds will be used to support services to battered women and their children in Knox, Lincoln, and Waldo counties.

The prize for top fundraiser is a three day trip for two on the Schooner Lewis R. French out of Rockland. Other prizes and assistance are provided by the Bike Gallery of Rockland and T-shirts are donated by W/S Enterprises of Coopers Mills.

For registration information call 594-2128, Mondays through Fridays, 9 AM to 5 PM.



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KKK Visits Maine Again

by Peter S. Karasopoulos

The Ku Klux Klan met with a large group of aggressive protesters when five Klansmen attempted to march in South Portland on Saturday, June 11th. The parade was to be the second gathering of the KKK in Maine in sixty years. The march, which was supposed to begin at 2:00 pm at the Ground Round Restaurant in South Portland and proceed down Maine Mall Road to the Maine Mall Cinemas, ended abruptly when several angry protesters physically confronted the Klan marchers by grabbing the signs that the Klansmen were carrying. Protesters greatly outnumbered Klansmen; there were only five Klansmen and about three hundred protesters. Some carried signs which read "Go Away KKK, Civil Rights for All," "Dykes Against the Klan," "Queer and Proud," and "KKK is Pure White Trash," among others.

Several plain-clothed KKK supporters, including a man with a TV camera, also lined Maine Mall Road. However, the march never made it to the busy road. Several of the Klansmen's hoods and a confederate flag which was being carried were snatched by protesters and a Klans-

men taunted three black men and invited them to fight. South Portland Police Chief Robert Schwartz ended the rally and KKK Imperial Knight David White was escorted to a police car and placed in "protective custody."

Members of NOW, the Maine Green Party, and the Coalition for Racial and Ethnic Harmony, among many other organizations, protested the KKK's presence. Nearly twenty religious, social and political organizations, including the Gay and Lesbian Alliance, endorsed the following statement:

The Coalition Against Racism

We reject racism in every form, and affirm the ultimate worth and dignity of all persons.

We affirm the right of all racial and ethnic minorities and oppressed people to assume their just and equal rights as members of society.

We condemn the use of hatred, fear, and violence to subjugate portions of society. Instead we embrace the principles of peace, justice, and community.

One KKK protester called the Klan's short-lived march, "a defeat for the KKK and a victory for Maine and human rights."

Klan Upstaged

by Marjorie Love

It took me a long time to find myself. Through puberty and my teens I searched, intensely, reading most of what had been written about blacks, about Jews, and—as a young adult—about women. Ten years later, the search paid off. I found the literature, and life, of homosexuality, and know that I am a lesbian, Jewish, woman.

I've heard a similar story from a number of gay friends. We all knew very early that we were different. We cared instinctively and passionately about outsiders and underdogs of any variety. We searched in the stories of one minority after another for some understanding of who we were, and some promise of justice and power.

All that came back to me when I heard that the Ku Klux Klan was planning to march in South Portland on June 11. As my Miami Beach grandmother said about Anita Bryant's assault on Dade County, Florida, "I know what she's against, and something tells me she's not for us." I responded to the Klan as the lesbian I am, the Jew I am, the civil libertarian and friend of the underdog I came to be as I read my way to identity and politics. Angrily.

The morning of the KKK march (which is described elsewhere in this issue), a group calling itself the Coalition for Racial and Ethnic Harmony held a press conference at Woodford's Congregational Church. It was an "alternative gathering" held to express their opposition to all the Klan stands for, and to balance any press coverage given to the march. I was there.

About fifty people gathered in the church courtyard. A number of speakers eloquently expressed sentiments best summarized by the man who said "never peace by hate in this world, only peace by love."

The focus of this Coalition was racial harmony, and the topic of most speakers'

remarks was racism. Homophobia, also a motive for the Klan's presence in South Portland, was curiously absent from the discussion. Christine Torraca (bless her) rose to break this silence. She reminded those present that today's KKK march was to protest "too much" being done by the U.S. government to help refugees and gays; she scolded those whose focus has narrowed to forget this second target; and she urged us all to broaden the message: "being different is just different, not bad." The crowd applauded!

About half of those present stayed after the media dispersed to discuss strategy (attend and protest today's march, or boycott it?). We introduced ourselves, and I recognized the landmarks of my youthful identity search. We were a mixed bag, including members of the Coalition for Racial and Ethnic Harmony, the Jewish Federation of Southern Maine, the Association of Black Professionals, the Feminist Spiritual Community, Methodists, and Unitarians. I felt right at home.

Most present chose to stand in witness to the Klan event, wearing signs of opposition and distributing anti-Klan educational material. Discussion became more philosophical. We talked a lot of "black" and "white." One man (who, like most, had really heard Christine's reminder) attempted to restate today's focus: the KKK's threat to Asians and gays in Maine. No, the next man spoke, he's heard Klansmen speak and the word he hears most is nigger. His was the last comment. Those who planned to protest at the march needed to go.

It was only later that I realized what I should have said. It doesn't matter who the focus is today—blacks, or Asians, or gays. It's all the same. Whomever the target, bigotry threatens us all.

We are not any of us safe unless we are all safe.

Rob Comes Out To Linda

by Rob Williams

She says, "Rob, is there a special girl in your life now that you'd like to bring along to the party?"

I say, "...er...no."

I hang up, but in less than thirty seconds, I re-dial.

I say, "I felt that I was kind of abrupt with you on the phone. You see, the special person in my life is a guy."

She says, "Oh, I had no idea. (pause) Is there a special guy in your life that you'd like to bring?"

I begin a letter to Linda. I have to say more to her. I don't know why exactly, but I do.

Dear Linda,

After getting off the phone with you today, I reflected on our conversation.

I'm very proud of both of us.

I'm proud of myself because every day I become a little stronger and more honest.

For nine years, from age 13 through 22, from Bar Mitzvah to Sock Hop to Fraternity Party, I was alone. I thought there was something wrong with me because of my sexuality. My society—the government, the synagogue, the world of film and TV, and the family—hinted and openly said to me that "those people" are bad or wrong or sad. And the world around me assumed that I could never be one of those people.

I'll probably never understand why some are attracted to the opposite sex and some to the same. More important to me now is to know who I am and what I feel, and to live a full and productive life.

It takes time to heal the hurt that comes from hearing "faggot" jokes even when they're not intended for me but I'm in the

room too.

It takes time to get over the anger of growing up and working in a city that still deems it acceptable and absolutely legal to fire gay people from their jobs and to deny them fair credit, housing, and public accommodations.

"Just then I experience a sinking feeling that I'll be disowned if I reveal that my special person might be a guy."

And a little bit of hurt races to the surface as a family friend asks, with only the best of intentions, if I have a special girl I'd like to bring to the party. Just then I experience a sinking feeling that I'll be disowned if I reveal that my special person might be a guy.

I'm proud of myself for being open with you, as I have been with many people in my life who are important and close to me.

And I'm proud of you. For listening and understanding and realizing that I might have wanted to bring somebody to the celebration too. The fact that you asked me made me feel wonderful.

I've always admired you from a distance for your courage and conviction. I now feel a solar system closer to you.

Love,

Rob

I'm at the party.

I say, "Hi Linda. Great party."

She says, "I got your letter and I'm so glad you're here."

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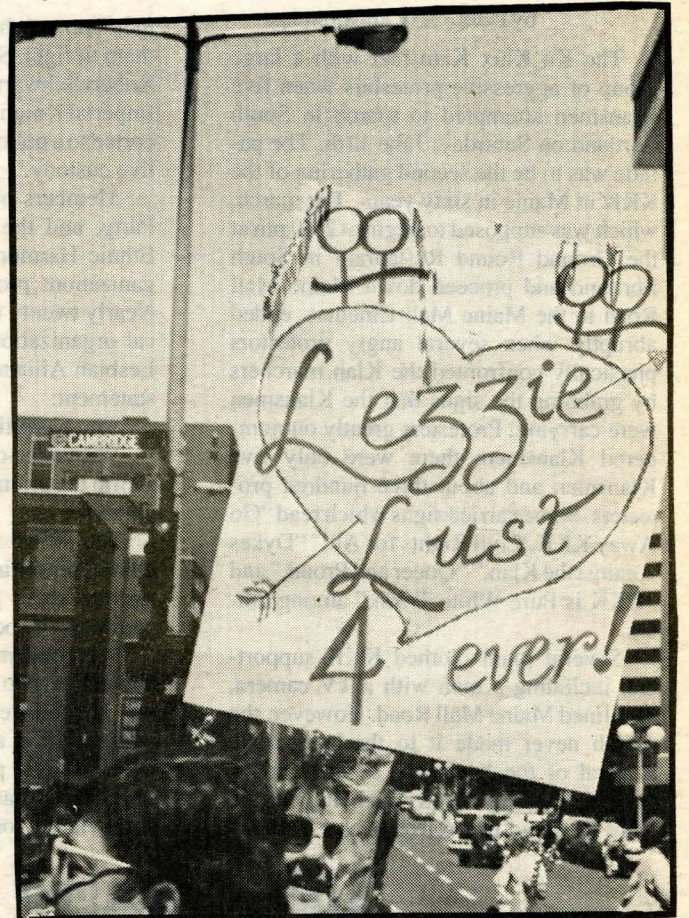
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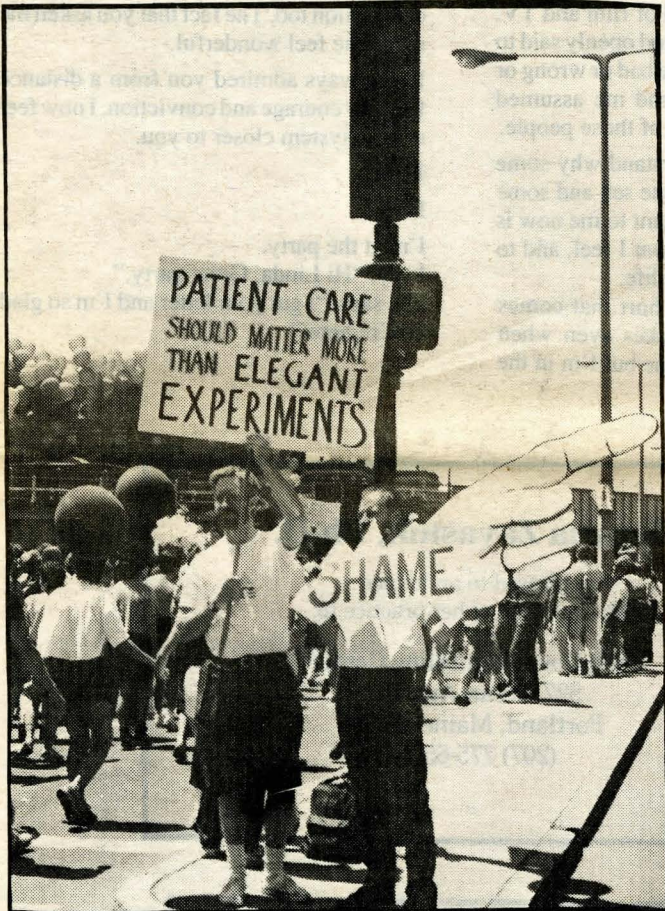
Boston Lesbian and Gay Pride



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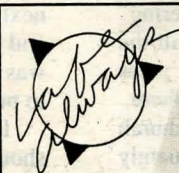
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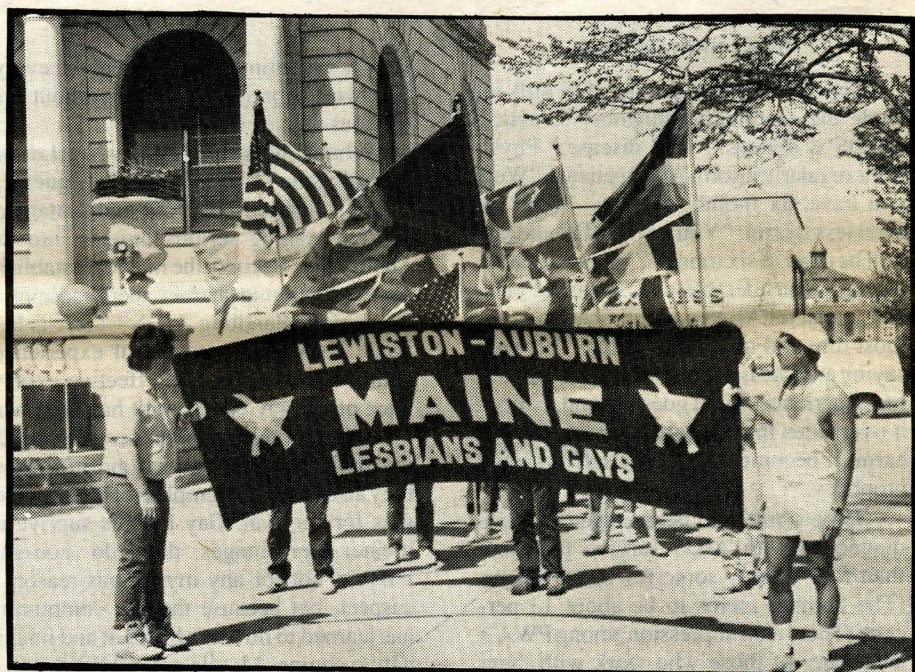
Portland Pride March
May 28, 1988



Members of the Lesbian and Gay Freedom Trail Band from Boston added the music.



Sadhbh Neilan delivers an inspirational message to the crowd at the rally following the march.



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Analyzing Lesbian Sex

by Ana R. Kissed

At a workshop I recently attended on Lesbian Sex, several lesbians said that whatever wombyn want to do together sexually is ok and is not something that should be of concern to anyone else. This attitude scares me. I think it is important to analyze everything we do to determine if we are acting in wombyn loving/non-oppressive ways.

If the personal is the political, why should sex and relationships between lovers be exempt from analysis? The same institutions that teach wombyn to accept abuse from men have taught us our sexuality and our ways of relating. Television and movies and music and books and advertising are very effective means of control. How can our attitudes not be at least affected, if not controlled, by what is constantly in our environment?

As lesbians we may have rejected the message that it is normal for wombyn to have sex with men. I think we need to look at the assumption that it is normal to be in sexual relationships that are based on being coupled. I don't think that it is a coincidence that most lesbians are in coupled re-

lationships and that we are taught to relate in couples. I think that we need to question how being coupled works to perpetuate the hetero-patriarchal culture. How does obsessive/possessive relating keep us in chains? How does having primary sexual relationships keep us apart? What does 'having a lover' mean? 'my lover'? 'my girlfriend'? These phrases all imply ownership.

The other issue that came up for me at the workshop was SM sex.

I think SM is misogyny. I think that humiliating a wombyn you love is harmful. I think that being hurt by a wombyn you love is harmful. I don't think there is anything new or radical for wombyn to be hurt, humiliated and dominated by their sexual partners. Wombyn have been taught to get off on being hurt and humiliated. Causing pain and humiliation is violent abusive behavior. Because it is done in the privacy of a sexual relationship does not make it ok or less abusive.

Because it is wombyn doing it to other wombyn does not make SM sex less violent. Because wombyn get off on it does not make it ok. Men get off on snuff movies.

Getting off doesn't necessarily mean loving wombyn.

I believe that our sexual response is learned. I don't think there is any pure natural normal sexual response. As wombyn in this culture all of us have learned sex through sexual abuse and the threat of sexual abuse both as children and as adults. It makes sense to me that wombyn, who experience being raped and/or rapeable and humiliated and beaten... it makes sense to me that our sexuality has been affected by this experience of being wombyn.

I think that we can unlearn what we have been so brutally taught. 'There is power in our sexuality'! It is important to channel that power in wombyn loving ways. I think it is an abuse of that power when it is used to substantiate the hetero patriarchal model of master/slave, man/wombyn, dominance/submission. It scares me that wombyn are acting in ways that hurt other wombyn. It scares me that I often feel like we're not supposed to talk about SM sex unless we are supportive or accepting of it. It seems like sex is considered personal and not polite to criticize or analyze. I think we need to analyze our sexuality as much as all our other actions. And to talk about it.

ANNOUNCEMENTS

■ Merry meeting AIDS Support services will be starting a support group in July in The Bath-Brunswick area for people with AIDS, family members, and friends. For information call M.A.S.S. at 725-4955 or 833-5016.

■ **The Northeast Women's Musical Retreat, NEWMR VIII**, will be held Labor Day Weekend at Camp Lake of Isles in North Stonington, CT. Performers will include Heather Bishop, Patty Larkin, Lucie Blue Tremblay, and Rude Girls. For registration information write to NEWMR, P.O. Box 217, New Haven, Ct., 06513 or call 203-523-1268.

■ **Emergence International**, the organization supporting lesbian and gay Christian Scientists, is holding its fifth national conference at the Holiday Inn (Georgetown) in Washington, D.C. October 7-9, 1988. For more information on the conference write to: Emergence International, P.O. Box 581, Kentfield, CA 94914.

■ **The Names Project Quilt** will return to Washington, D.C. to be displayed again across the Capitol Mall on Columbus Day Weekend, October 8-10, 1988. In the eight months following the quilt's inaugural display during the National March on Washington for Lesbian and Gay Rights, the quilt has more than doubled in size, now containing nearly 5,000 individual 3 foot by 6 foot panels. The memorial is expected to reach 10,000-15,000 panels by October. Those wishing to create memorial panels for inclusion in the October display must send their panels by August 15 to: The Names Project, 2362 Market St., San Francisco, CA, 94114.

Hope Is Strong Medicine

by Kenneth LaFleur

Most media reports on AIDS still include the seemingly-obligatory sentence, "AIDS is always a fatal disease." Physicians regularly inform AIDS patients, "Well, you have six months to live." Some are even less tactful: "You have AIDS and you will be dead in six months." There seems to be some considerable psychological pressure to put all AIDS communication in the most dire and unhelpful terms. This naysaying attitude is of course built on depressing experience. But it goes beyond reality - it overstates the case and does irreparable harm: it becomes a potentially self-fulfilling prophecy.

Some significant percentage of people diagnosed with AIDS survive for more than four years - some for much longer. (The number seems to be about 13 percent.) There is an impression among PWA's and many of those who work with them that this percentage is increasing. It is unusual but not any longer astonishing to hear of even lengthier survivals - well over five years. And survival here should be taken to mean, in many cases, not bed-ridden illness, but active and satisfying involvement in life, including work. Long periods of healthy functioning may be punctuated with serious illness, from which good recovery is now common. Many

(PWA's) continue to operate in the everyday world for long periods without any obvious sign of illness.

What is happening, and why? Let me hazard some (I hope, informed) guesses: first, medications like AZT and pentamidine are making serious inroads into the fatality rate. Second, the medical establishment is becoming far more adept and knowledgeable in handling AIDS - there is less panic response, more useful experience. Third, the cohesive and effective experience of the gay community has been harnessed to produce support services which do more than merely lend aid in illness: they also provide exemplars of hope, strategies for survival. Gay PWA's survive in greater percentages than do non-gay PWA's, not for any mysterious reason, I suspect, but because the gay community has learned to do some brilliant and imaginative coping. Morale among PWA's in a caring gay community is often astonishingly high, and surely partly accounts for increased longevity and effective functioning in spite of the disease.

The time has come to let this reality be known, to say to surprised survivors, you are not alone, there is a host of you. And the world needs to hear that life with AIDS is not unrelieved gloom and suffering. To tell this truth in no way minimizes the terrors of

AIDS: it *does* add the most basic of therapeutic agents to the arsenal of care: hope. Perhaps it remains premature to suggest that for many PWA's, AIDS, for all its horrors, has *also* been the occasion for astounding spiritual growth. PWA's have learned, often, how to love deeply; and in many cases they have taught their families and friends the same lesson. Cancer patients pioneered this experience.

Medical practitioners ought to stop giving their patients death sentences - altogether. It is quite possible to communicate the seriousness of a disease - to suggest practical and psychological preparation for possible death - without making time deadlines which tend to come true. **Physicians should seriously contemplate the ethics of adding their enormous authority to death sentences in the case of already weakened and frightened patients.**

And the rest of us should begin looking assiduously for hopeful breaks in this disease pattern, instead of constantly reinforcing panic and surrender. AIDS may well - (long before a cure appears) - become an illness, like diabetes, in which maintenance therapy can provide increased longevity with improved quality of life. **This is beginning to happen.** Hope is strong medicine. *Kenneth LaFleur is the AIDS Case Manager for Dayspring, AIDS Support for Central Maine.*

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DEAN Celebrates One Year

by Lynnsey

The DownEast AIDS Network celebrated its first year at an annual meeting June 14th in Ellsworth. DEAN was started one year ago by two family members of a person with AIDS and a community health nurse to find support and to be actively organizing in Hancock County. Our first meeting drew over thirty-five people from all walks of life, many who continue to be active members. DEAN is a grass-roots community organization dedicated to providing education about AIDS and support services to people living with AIDS, their families, friends, and lovers.

DEAN is structured on a committee format in order to involve the most people. The steering committee is responsible for the organizational aspects, including publicity and fundraising. The support committee is involved with setting up support groups and providing buddy support as well as referrals to area service providers. This committee also does outreach to the gay and lesbian community. The education committee holds monthly educational meetings, disseminates written information and conducts regular speaking engagements. DEAN strives to create a safe environment for all members, gay and straight, young and old. This goal is foremost throughout all our activities. Some of

our accomplishments include: 1) a county-wide education day that drew over two hundred people, 2) regular "house parties" for gay men that include educational materials, 3) development of a written and video lending library, 4) a weekly support group and buddy support, 5) two showings of the video *Too Little, Too Late*, 6) dissemination of a packet of written materials to all high school nurses and guidance personnel, 7) linkage with other area groups, including HOSPICE and DownEast Health Services.

DEAN hopes to continue on with another busy year. We are planning a speakers bureau training and a buddy training program. We will continue our outreach efforts to include gay and lesbian youth and will begin a healing circle (based on the work of Samuel Kirchner and Louise Hay) beginning this summer. Many of our members have been directly affected by AIDS and we are wonderfully gay. If you are looking for support or would like to help out on a committee or project, we welcome you. Our address is P.O. Box 779, Blue Hill, ME 04614 and our phone number (with an answering machine) is 326-8580. Everyone is welcome and confidentiality is assured.

Help MLGPA Help You

During the recent Memorial Day Weekend Symposium MLGPA held a workshop entitled "Help MLGPA Help You." Its purpose was to solicit feedback on why people were not more involved with the organization. Additionally some suggestions were made regarding projects people hoped to see MLGPA take on.

People were open in their discussion and some good suggestions were made. Additional feedback is still being sought. We encourage *Our Paper* readers to take a little time to reflect on what keeps you from involvement and what other things you would like to see MLGPA doing that might spark your interest and participation.

Please send your thoughts and com-

ments to Mitzi Lichtman, RR1, Box 2545, Union, ME. 04862. All feedback will be brought to the steering committee and given full consideration. Better yet, come to the next MLGPA steering committee meeting scheduled to take place the weekend of August 20 in the Caribou area. Please see the MLGPA ad in this paper for more information. Contact Northern Lambda Nord for directions and more specifics at 498-2088.

The September meeting will take place at Blueberry Cove Camp in Tenants Harbor on September 11, 1988 at 1:00 pm. Rumor has it this may include a lobster feed. Please write to MLGPA, P.O. Box 108, Yarmouth, ME. 04096 for more details.

883-6934

24 HOUR INFORMATION ON EVENTS, GROUP MEETINGS, AND PERSONALS FOR GAY MEN AND LESBIANS IN SOUTHWESTERN MAINE. ALL LISTINGS ARE FREE.

Does Maine Want to be Acting Out

by Tracy Sampson

If we can believe the turnout and enthusiasm for the ACTING OUT workshop at Symposium XV, it seems some of us want to explore different types of political avenues. About twenty-five lesbians and gay men came to hear Fred Furnari at the Symposium's Sunday workshop. Fred is from Mass ACT OUT, an organization evolved from the post-March-on-Washington fury. Fred gave a brief history of the organization and answered the group's questions.

The energy was there and the group began to take on a life of its own. People quickly coalesced (v. to grow or come together so as to form one whole; fuse; unite). Possible actions began to take air: What about wrapping ourselves in red tape? How about vigils? What about fasting? Why not a protest for the next lesbian/gay rights bill? How about an action on the Waldo-Hancock bridge? There were a lot of great ideas. A discussion on the personal nature of civil disobedience followed. Elze shared her feelings about her Supreme Court action following the March on Washington. There was a strong sense that we need to be a well-coordinated group. Several of those present were MLGPA members and/or members of local AIDS organizations. It was decided that we don't want to be at cross-purposes or sabotage the work being done by these other groups. We need to be working together with these organizations.

It's a big state and to organize everyone everywhere, we decided we needed regional coordinators. They would be responsible for meeting with interested people in their areas and reporting back with the other areas. In the future, they will be responsible for organizing people in their areas for any actions taking place. We still need coordinators for Bangor, Central Maine, Western Maine, and Augusta. If you are interested, please let me know. If you have suggestions for actions or a name

for the organization, please contact your regional coordinator.

We will be having our first state-wide meeting on Sunday, July 10th in Bangor. We will meet immediately following the Charlie Howard Day activities. We will meet in the same park where Jonathan Katz will speak following the march at about 3:30 pm. The park is on Main Street in the same block as the Unitarian Church. We need everyone's ideas and energy. Hope to see you there.

REGIONAL COORDINATORS

Down-East:

Tracy Sampson
RR1 Box 242A
Penobscot, ME 04476
326-8546

Mid-Coast:

Mitzi Lichtman
RR1 Box 582
Union, ME 04862
342-4112

Northern Maine:

Dick Harrison
P.O. Box 1002
Caribou, ME 04736
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Southern Maine:

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The Maine Lesbian/Gay Political Alliance wishes to express its appreciation to Blackstone's for hosting a breakfast for 45 lesbian and gay delegates to the Maine State Democratic Convention in Portland on May 15.

Thanks Tom, and special thanks to Steve and Rod for their gracious hospitality.

MLGPA

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The Straight and Narrow Lesbian Dress Codes

by Holly Valero

Faded strains of "The Times, They Are A Changin'" echoed throughout the lesbian holding tank as Freteena Truegrip was wrestled into the straight jacket and taken to the Women's Attitude Reformatory for Psychiatric and Political Direction (WARPPD). A few months of therapy and she would be fine. After all, she had only dabbled with Avon. The dresses? They were hardly worn.

Mother Wideload worked part-time as a WARPPD therapist. The rest of the time she worked the confessional at the Sisters of Perpetual Bondage. The patients "doing time" at WARPPD trusted Mama 'Load, as they called her, and made regular trips to the Sisters, about half a mile away, to confess their sins. Freteena, or "Freetzy" as her friends called her, was no exception.

One steamy August afternoon, following group therapy and motorcycle tune-up, Freteena strolled over to the Sisters, her soul full of lesbian sin and heartache. She entered the black leather confessional. "Forgive me Mama for I have sinned," she said, "it's been two years since I've been to the women's Music Festival in Michigan."

"Humm, yes my child, and anything else?"

"Uh, well, um...no, I guess not," Freteena answered. Her heart pounded. She was lying. She knew it and Mother Wideload knew it. She had sinned much worse, but she just wasn't ready to face the truth.

Mama 'Load was kind to Freteena, giving her an easy sentence: five Holly Near's and no weightlifting for a week. She knew that Freteena would return to the Sisters. It would take time, but their relationship would blossom. Months went by quietly at WARPPD. Freteena made a little progress in her therapy, learned the tattoo trade, and doubled her upper body strength, but as close as she came to being restored to her old butch-self, something kept holding her back. Her friendship with Mama 'Load aside, Freteena kept to herself most of the time. In group therapy she didn't say much. Sure, she did okay at the feminist drills and political dodge ball, but she wasn't a team player. Her parents began to worry. What would it take to break through?

That question was answered abruptly two weeks before Christmas. Freteena had chosen to skip the WARPPD field trip to the Mud Wrestling Semi-finals and Half-ton Pick-up Road Show sponsored by the local G.M. distributor. Instead she puttered around the reformatory, decorating the scraggly Christmas tree with tiny feminist angels. That was when the buzzer sounded. There was nobody to answer the front door. The buzzer sounded again. Freteena cautiously walked through the lobby to the front door, flipped the latch and peeked out. "AVON CALLING," a happy voice chirped. Something snapped in Freteena's mind. She felt dizzy and began to hyperventilate. Overwhelmed by emotion, she forced the door open and dashed blindly past the Avon lady toward the Sisters.

Mama 'Load was not surprised to see Freteena. Holidays were often hard for young lesbians. She put a supportive arm around Freteena. All that bottled up sin would, at last, be released. Freteena told her the whole story. She started out like most normal lesbians, refusing to wear dresses to school, and breaking into all-male sports like football and wrestling. Trips to local lesbian bars were predict-

continued on page 13

Horribly Awake

he walked into the mission room
as if by accident
but he believed
and told
the people
that it was planned
and
to listen
and
to follow

sooner or later he said
your histories
will be mine
as he spoke
or perhaps there
were no words
a look and a wink
said all to desperate faces
and
they are all nameless
to him
and they all know this
stranger
by name
know him better than
they know each other
and themselves

he shouts at them that
love will teach you nothing
and your time is up
and up above
is from where
all this knowledge
comes from
so don't doubt your torture
it is as genuine

as
the money
which they give
him
to heal their lives
envy and hope for the dead
and all that
you
cannot see
as he saw them
millions
spread out and loud and
impatient
waiting to be transferred
to another world
where
sins will be paid for
and he shrieked
there is no forgiveness in hell

but even as he aged
his humans
aged quicker and
died
penniless
at least they could die in peace
he preached
at least I was able to
save them from this Earth
this moral wasteland
at least
I saved them
from their own lives
from themselves

living to one hundred years
claimed his followers
was
a miracle
and so he must deserve
more money
more fame
more time on the evening news
he is the Messiah
of our times
of all times
screamed his followers
as they sold the house
and sold the car
and sold their children
to be saved

love and sex are the finest work
of the devil
he led them all
to believe
and all the men
sneered at their wives
under the bright lights
of the auditorium
later at home
a beating
would do
would have to do until
women could learn to act
less than human
love and sex
were misused toys
but he reassured them
pointing out that at least
their lives
were somehow worthy enough
curiously worthy enough to save
unlike
the Jews
the blacks
the atheists
the homosexuals
and
the other degenerates
who they burn at the stake
and gas
and hang
less than human

I am awake now
wonderfully awake
refreshed in my mind
my warm comfortable world
I am awake now
and suddenly
horribly awake
unsure of the
nightmare
if it was
in fact
only a nightmare

Peter S. Karasopoulos
January 1988

As I watched you at a distance
my heart trembled and my mind wandered
the wind and sea whispered your name
and I wondered by what stars
our destinies had become entwined
you were so lovely, your presence so lovely a thing
that I could barely contain the exuberance of my heart

I worshipped your smile and craved its warmth
I would surely have died for you
and I felt so lonely for not having you
and so foolish for thinking I could
you were so beautiful lit by the sun and sky
and were I bold, perhaps your love would've been mine

You sat close to the earth as we spoke
and I trembled with each word
fearing you'd detect my fear
and I committed every detail to memory
the pitch of your voice, the sadness just beneath your eyes
how your gentleness sang of dreams unspoken and unheard of
and how my love went undetected by you to the end
The secret was unbearable and so must I have been
and here, as I contemplate the stars
the rain beating softly at my window
I dream of what might have been
I am lost in the wind
and the dream dies but once
while I die again and again and again

James Melanson

Who are You?

Excuse me
I thought I knew I knew you,
From March of a year that isn't
as clear anymore.
Weren't you the one who said
how much you loved me?
The one who swore she'd always be there...
no matter what.

I'm sorry...
I must have mistaken your words
for real feelings.
Feelings I'm not sure were
ever really there.

Never mind ...
What happened can't be changed.
I'll take my love, that you didn't want,
And put it to rest...in time

Char

Mary,
I know that the worst is over.
My heart has begun to mend.
What was really a new beginning,
I thought to be the end.
In the still of this night,
I hold your image tight.
I just don't want to say good-bye.
Your laughter, your tears,
from my memory shall not part.
For you'll forever live somewhere in my heart.
Although destiny did not see us through,
I'll never forget the love I once found in you.

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Jerry's Banter

In the Life

More than 30 years ago, at the end of my second year, I drank my way out of college. That semester I had fallen in love with a guy on my dorm floor. He was available when drunk — Sat. night — Sunday morning he would deny everything and go to church. My self-esteem, never very strong, was shattered. I just didn't know how to handle this kind of rejection and started to drink.

During the week of my 21st birthday, I returned to suburban New York and my parents. I found a job, and started to explore sex and sobriety.

The following spring I lucked out — a college buddy met a woman at an April Fool's party, married her within a month and moved to Boston. I gave Jimmy a hundred bucks key money and took over his rent controlled (\$24.50 a month) cold water flat-bath tub in the kitchen — with a

view of the East River and Fifty-Ninth St. Bridge no less, in what was then known as the lower east side, now the East Village. For the next 10 years this was my turf.

I recently read a book written by another faggot who was there (honey, that's what we called ourselves in those dim dark days before Stonewall). Samuel R. Delaney's *THE MOTION OF LIGHT ON WATER: SEX AND SCIENCE FICTION WRITING IN THE EAST VILLAGE, 1957-1965*, published this year by Arbor House is an exquisite autobiography of a Black, Gay writer's search for himself.

Delaney and I have some things in common. We both did the trucks, tubs, tearooms, occasionally hustled, at the same time in the same place. Delaney however is one of the finest writers of speculative fiction in America. At 20, his first novel was published. Set like many of his later

works in a world devastated by an atomic holocaust it was described by ANALOG as "outrageously fantastic, romantic and gorgeously implausible full of fantastic bits and glimpses of bizarre beauty, of horror that has a cleaner side, with a denouement that lifts the story out of itself."

These remarks are equally applicable to *MOTION OF LIGHT ON WATER*. Delaney, who has been called the most interesting author of science fiction currently writing in English, believes that the vision "science fiction tries for" is very close to "the vision of poetry, particularly poetry as it concerned the nineteenth century Symbolists. No matter how disciplined its creation, to move into an unreal world demands a brush with mysticism. Virtually all the classics of speculative fiction are mystical."

The fantastic world — the world of trucks, tubs, and tearooms — that Delaney describes in *MOTION* is probably gone. The Plague has moved it from the mystical to the

horrendous. I'm glad I was there. I'm glad Delaney has told what that time and place was like.

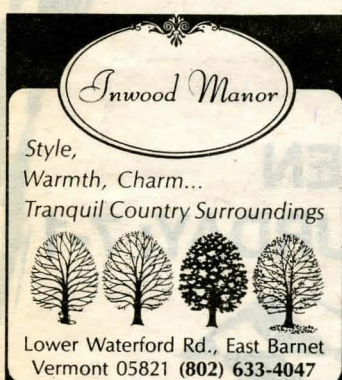
In the years I lived in the East Village most of my straight friends were Blacks, mostly second generation Barbados-Americans. These were the people I felt comfortable with and I think this was true of a lot of Gay people in the 1950's. Some of us were disgustingly patronizing but if like me, you are fascinated by being Gay and *IN THE LIFE: A BLACK GAY ANTHOLOGY*, edited by Joseph Beam and published by Alyson will offer some insights. *IN THE LIFE*, an expression which means being Gay — though I have also heard it used to mean hustling — is a collection of writings in which 29 Black authors explore what it means to be doubly different. In it you will find an enlightening interview Joseph Beam had with Samuel R. Delaney. I recommend *THE MOTION OF LIGHT ON WATER* and *IN THE LIFE* to your attention.

Dress Codes

continued from page 12

able. You were either butch or fem and that was it. You could spot some dykes a mile away, others were so closeted that you never knew. But then the 1980's came along. Suddenly women were saying "no" to their own stereotypes as well as the stereotype fashioned by straight society. You didn't know who was butch, fem, or even a lesbian anymore. Women wore slacks all day to work only to slip into a skirt and head off to a women's bar at night. Some even wore make-up.

Like drugs, Freteena had "tried" make-up and occasionally "used" dresses. They were a Hell of a lot cooler in the summertime than those jeans and black leather jackets. Before she even realized that she had a problem, she was wearing dresses, low pumps, and a bit of eyeshadow. Naturally she did this in secret. Her parents knew she was a lesbian and weren't going to have any "weird shit" (as they put it) in their house. If she hadn't been caught trying to accessorize in Filene's Basement, she may have never received help in time. Sure, it looked like just another paisley silk scarf to the untrained eye, but Freteena's parents were hip. They knew a cry for help when they heard it. Two weeks later Freteena was released. She looked great in her black leather boots, denim jacket, tank-top, and jeans. She walked past the barbed-wire fence at a quick clip, her bright red back-pack tossed over one shoulder. You could hardly see the current issue of *Cosmopolitan* tucked inside.



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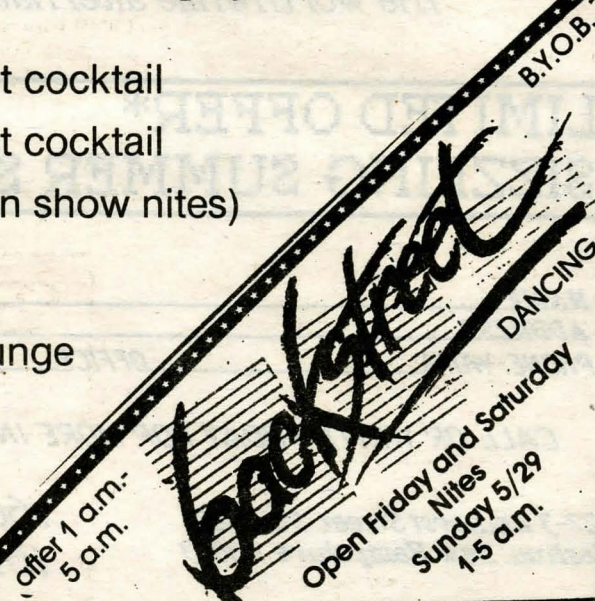
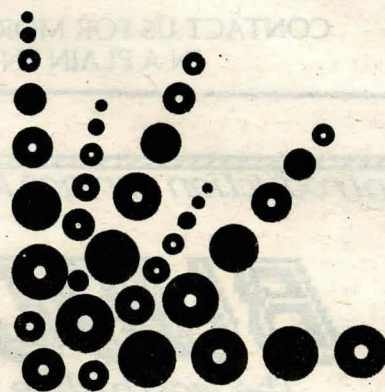
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GWM,25, trim, well educated bottom seeks creative top into SM lifestyle. I have no "grocery list" of requirements, except that you understand and enjoy the sensuality of pain, discipline and control. Boxholder, P.O. Box 7726, Lewiston, ME 04240.

GWF,41, loves animals, quiet times, honesty. Seeks understanding, mature woman in Portland area wanting to share thoughts and feelings in a meaningful way. Non-smoking, drinking, drugging. Write advertiser #56, c/o Our Paper, P.O. Box 10744, Portland, ME. 04104.

Discover the Northern Coast! Women's rooming house offers charming space, kitchen use, back porch overlooking islands and small fishing village. Brochure. Sea Gnomes' Home. POB 33, Stonington, ME 04681. Seasonal.

"The Heritage"-Walk to Maine's best beach from a new Victorian bed and breakfast. Reasonable rates, continental breakfast, full bath, woodsy location - (non-smoking). P.O. Box 1295, Ogunquit, Maine, 03907.

ROOMMATES WANTED

Three nonsmoking women to share a great house in the Woodford's area. Available early August. Possibility for cooperative vegetarian kitchen. Contact Mary Anne at 773-5959. (reasonable rent.)

Lesbian looking for roommate to share 2-bedroom rural house near Augusta. \$180 plus 1/2 utilities. Quiet, independent, responsible, piano player preferred. Call 582-4580.

Apartment for rent. Hallowell. Private, three rooms and bath. Heat, hot water, appliances, and laundry included. \$60/week; non-smoker discount. Call 623-8383 evenings or leave message.

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The rate for classifieds is \$4 for 30 words, 10¢ for each additional word. For personals add \$2 for handling. All ads must be prepaid. Mail ads to *Our Paper*, P.O. Box 10744, Portland, ME 04104. We ask that you not use sexually explicit language in your personals. Responses to personals will not be opened by *Our Paper* and will be forwarded to you twice monthly.

CALENDAR

Saturday, July 2

Full moon gathering/potluck/energy healing circle in Swanville. Womn only and chemical free. Starts at 6 pm.

Thursday, July 7

Candlelight march to mark 4 years since Charlie Howard's murder. Bangor. 989-3306.

Friday, July 8

Women's contra dance, South Parish Congregational Church, State St., Augusta, music by the North Star Sisters, 8:30 pm. Beginners welcome, all dances are taught. Donation \$4. 872-9089

Sat. July 9 - Sun., July 10

Womland Trust hands-on country living work skills day, potluck and fire circle (Sat.). Womland Trust regular monthly meeting starting at noon Sunday. For directions send SASE to WOMLAND Trust, P.O. Box 55, Troy, ME 04987.

Saturday July 9 - Sun., July 10

Charlie Howard Memorial Weekend, Bangor. Van from Portland on Sunday. \$10. 883-6934.

Sunday, July 10

Day at Ogunquit, Beach sponsored by Sportsman's Athletic Club, call 784-2251 after 7:00 pm for details.

Sunday, July 17

Saco River Canoe Trip, sponsored by Sportsman's Athletic Club, call 784-2251 after 7:00 pm for details.

Sunday, July 24

Bike to Bretons Pond (50 miles), sponsored by Sportsman's Athletic Club, call 784-2251 after 7:00 pm for details.

Thursday, July 28

Judith Sloan performing "Responding to Chaos", Grand Auditorium, Ellsworth, 8:00 pm, \$7.00 general, \$4.00 for seniors and children under 12. Call 667-8919 for tickets.

Thurs. July 28 - Sat. July 30

Ram Island Dance Company, Portland Performing Arts Center, call 773-2562 for information and reservations.



Planning an event? Let us know. We will list your meeting, lecture, concert, and any public event free of charge in our calendar. Just send the date, time, contact person, and other pertinent information to us by the second Tuesday of the month prior to the event. Write: Calendar, *Our Paper*, P.O. Box 10744, Portland, ME 04104.



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LESBIGAY NETWORK

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48 Deering St.
Portland, Me. 04101

AIDS-Line
775-1267 and 1-800-851-AIDS
Mon. & Wed. 6-9 p.m, Sat. 10 a.m.-1 p.m.

AIDS Action of Central Maine
P.O. Box 3113
Lewiston, Me. 04240
AIDS Hotline 782-6113

Bangor Area Gay/Lesbian/Straight Coalition (BAGLSC)
c/o 87 Sunset Strip
Brwer, Me. 04412

Bates Gay/Lesbian/Straight Alliance
Box 569
Bates College
Lewiston, ME 04240

Bowdoin Gay/Lesbian/Straight Alliance
Bowdoin College
Brunswick, Me. 04011

Chiltern Mountain Club
P.O. Box 407
Boston, Mass. 02117
207-883-6934

Colby College Bisexual, Lesbian and Gay Community
c/o Student Activities Office
Student Center, Colby College
Waterville, ME 04901

DEAN (Down East AIDS Network)
P.O. Box 779
Blue Hill, ME 04614

DELGO
Unitarian Church
126 Union St.
Bangor, Me. 04401
Tel: 942-6503

Dignity/Maine
P.O. Box 8113
Portland, Me. 04104

Feminist Spiritual Community
9 Deering St.
P.O. Box 3771
Portland, Me. 04104
773-2294

Fredericton Lesbians and Gays
Box 1556, Station A
Fredericton, New Brunswick, Canada

Gay in the Merrimac Valley
(617) 452-4686 (Dave)

GLM (Gais et Lesbiennes de Moncton)
C.P. 7102
Riverview, N.B., Canada

Gay/Lesbian Alcoholics Anonymous
c/o First Parish Unitarian Church
425 Congress St.
Portland 04101

Gay/Lesbian Alliance
92 Bedford St.
Portland 04102
780-4085

Gay/Lesbian Contra Dances
69 Mountain View Ave.
Bangor, ME 04401
947-2329

Gay/Lesbian Parents Support Group
780-4085 or 772-4741
Portland

GMSA (Gay Men's Social Association)
P.O. Box 294
Conway, NH 03818-0294
(603) 367-8304 (Alan or Paul)

Greater Portland N.O.W.
P.O. Box 4012 Station A
Portland 04101

Harbor Masters Inc.
P.O. Box 4044
Portland, Me. 04101

Lesbian/Gay Committee
Me. Chapter Nat'l. Assoc. of Social Workers
P.O. Box 5112, Station A
Portland, Me. 04101

Maine Bisexual People's Network
P.O. Box 1792
Portland, Me. 04104
780-4085 (messages)

Maine Connection
P.O. Box 5245,
Station A
Portland, Me. 04102

Maine Health Foundation, Inc.
P.O. box 7329 DTS
Portland 04112

Maine Lesbian/Gay Political Alliance
P.O. Box 232
Hallowell, Me. 04347

Merrymeeting AIDS Support Services
P.O. Box 57
Brunswick, ME 04011-0057
833-5016 or 725-8541

New Hampshire Citizens Alliance for Gay and Lesbian Rights
P.O. Box 756
Contoocook, N.H. 03329
603-228-9009

Northern Lambda Nord
P.O. Box 990
Caribou, Me. 04736
NLN gay Phonenumber, 498-2088

Our Paper
P.O. Box 10744
Portland, Me. 04104

OUTRIGHT
Portland Alliance of Gay and Lesbian Youth
P.O. Box 5028, Station A
Portland, ME 04101

Parents and Friends of Lesbians and Gays
Midcoast Chapter — Brunswick area
725-4769, 623-2349, 729-0519

Portland Area Men's Group (PGM)
c/o P.O. Box 681
Scarborough, Me. 04074

Portland Pride
P.O. Box 681
Scarborough, Me. 04074.

PWA Coalition
25 Parris Street
Portland, ME 04101
775-1259

Seacoast Gay Men
P.O. Box 1394
Portsmouth, NH 03801

Transupport (TS/TV support group)
P.O. Box 17622
Portland, ME 04101

USM Women's Forum
University of Southern Maine
92 Bedford St.
Portland 04103

Vermonters for Lesbian and Gay Rights (VLGR)
Box 281
Hinesburg, VT 05461

Waldo County AIDS Education Committee
P.O. Box 772
Belfast, ME 04915

Wilde-Stein Club
Memorial Union
University of Maine - Orono
Orono 04469

Women's Community Project
P.O. Box 3733
Portland, Me. 04104

WOMLAND (Womn Owing Maine land)
Trust
P.O. Box 55
Troy, ME. 04987

MEETINGS

SUNDAYS

Bangor Area Gay/Lesbian/Straight Coalition (BAGLSC) meets the first Sundays and third Thursdays of every month at 87 Sunset Strip in Brewer at 7:00 p.m.

Bates Gay/Lesbian/Straight Alliance — for discussion, support and planning — every Sunday, 8:30 p.m. in Hirasawa Lounge, Chase Hall, Bates College, Lewiston.

Dignity/Maine, every Sunday, doors open at 5:30 p.m., worship at 6 p.m., First Parish Church, 425 Congress St., Portland (please use rear entrance).

Northern Lambda Nord — last Sunday of the month — business meeting, 1 p.m. followed by potluck.

Maine Lesbian/Gay Political Alliance (MLGPA) — every third Sunday of the month. Meetings rotated throughout state. See Calendar listing for location and time.

Gays in Sobriety, AA, 6:30-8 p.m. speakers meeting, Williston West Church, 32 Thomas St., Portland.

Lesbian/Gay Alcoholics Anonymous — every Sunday. Discussion meeting at 4 pm, Unitarian Church, Main Street, Bangor.

Sunday Liturgy, every week, 11 a.m., Holy Apostles American Orthodox Monastery, Rt. 194, South Whitefield, ME. Call 549-7325 for more information.

MONDAYS

PWA (Persons With AIDS) Coalition meetings, first and third Mondays at 25 Parris St., Portland, 1 p.m. Open to anyone with AIDS, ARC, or who has tested HIV positive. Call 775-1259.

Feminist Spiritual Community — every Monday at 7 p.m., Friends Meeting House, Forest Ave., Portland, 773-2294 (come early).

Greater Bangor NOW, fourth Monday of every month, 7-9 p.m. Call 989-3306 for info.

Seacoast Gay Men — every Monday, 7-9 p.m. (except first Monday and holidays). Unitarian-Universal Church, 292 State St., Portsmouth, NH (side door near basement). Call Daryl (603) 335-4294.

TUESDAYS

Gays in Sobriety, AA, 6-7 p.m., beginners meeting, First Parish UU Church, 425 Congress St., Portland 7:30-9 p.m. Speaker/discussion meeting.

Families of Gays Support Group, second Tuesday of each month, 7:30 p.m. For more information, call Ingraham Volunteers, 774-HELP.

Bowdoin College Gay-Lesbian-Straight Alliance, 7:30 p.m., Chase Barn Chamber, Bowdoin College, Brunswick.

Free To Be Group of AA — meets Fridays at 7:30 p.m., Jewett Hall, UMA, room 114.

Adult Children of Alcoholics (ACOA) — open discussion with focus of gay/lesbian issues, 7:30-9 p.m. YWCA, 87 Spring St., Portland.

Gay/Lesbian Al-Anon — every Tuesday, 7:30-8:30 pm, Williston West Church, 32 Thomas St., Portland.

Our Paper staff meeting — every Tuesday, 7:00, 9 Deering St., Portland. 773-2294. New members always welcome.

Greater Portland N.O.W. — fourth Tuesday of the month, YWCA, 87 Spring St., Portland, 7:30 p.m.

Parents and Friends of Lesbians and Gays — fourth Tuesday of the month, 7:30, First Parish Pilgrim House, 9 Cleaveland St., Brunswick. Call 725-4769 for information.

THURSDAYS

Colby College Bisexual, Lesbian and Gay Community, 7:30 p.m. Mary Low Coffeehouse, Colby College, Waterville.

Gays in Sobriety, AA, 8-9 p.m., big book/step meeting, Williston West Church, 32 Thomas St., Portland.

Lesbian/Gay Alcoholics Anonymous — every Thursday, discussion meeting at 7:30 pm, Unitarian Church, Main Street, Bangor.

VLGR (Vermonters for Lesbian and Gay Rights) meets first and third Thursday of every month at 7:30 p.m. at the Peace and Justice Center, 186 College St., Burlington, VT.

Wilde-Stein Club — Thursday evening 6-9 p.m., Sutton Lounge, Memorial Union, UMO.

FRIDAYS

Alcoholics Anonymous meets every Friday, 8-9:30 p.m. — Gays Together in Sobriety (open discussion), Christ Episcopal Church, 80 Lafayette Rd., Portsmouth, NH.

OUTRIGHT — Portland Alliance of Lesbian and Gay Youth (22 years old and younger), 7:30 p.m., Preble Street Chapel, 331 Cumberland Avenue, Portland.

SATURDAYS

Bangor Area Gay/Lesbian/Straight Coalition (BAGLSC) dances meet the first and third Saturdays of each month from 8:00 to 1:00 at the old Bangor Community College Student Union.

SDA

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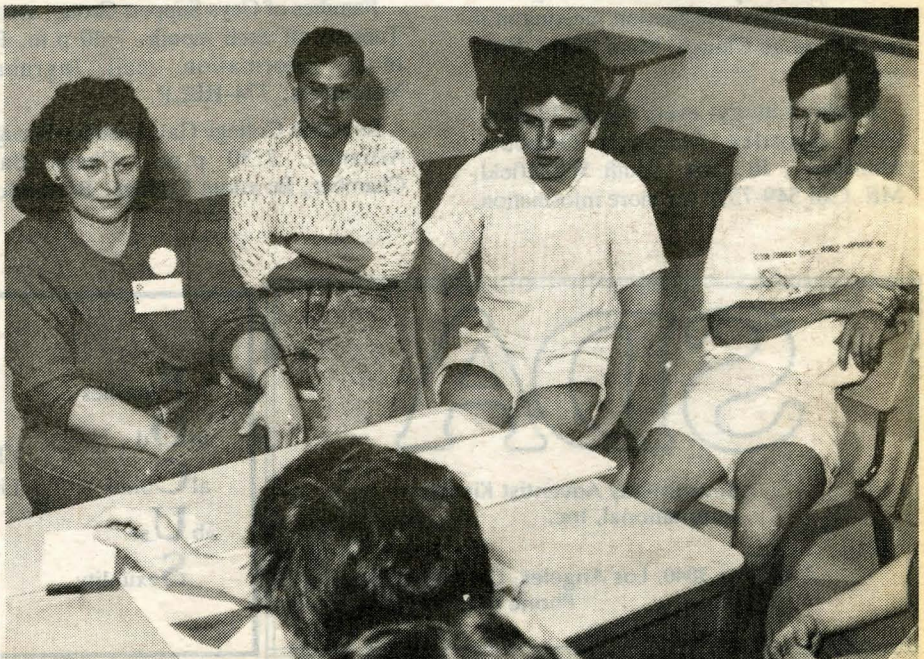
Symposium XV

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Visible 88

The 15th Annual Lesbian and Gay Men's Symposium



Symposium XV

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The 15th Annual Lesbian and Gay Men's Symposium

